

These two articles have only one purpose: That brother and sister in LORD Jesus Christ considers their contents in prayer and with the Holy Bible.

They are not of the world,  
even as I am not of the world.  
Sanctify them through thy  
truth: thy word is truth.  
As thou hast sent me into the  
world, even so have I also sent  
them into the world.  
And for their sakes I sanctify  
myself, that they also might be  
sanctified through the truth.  
Neither pray I for these alone,  
but for them also which shall believe  
on me through their word;

**Holy Bible, John 17,16-20; K.J.V.**

Dear brothers in Jesus Christ our only Lord,

We write to you as your brothers in Jesus Christ on account of a very important matter.

During my (Jacek) studying of the New Testament of the "New" *King James Version* (**next written as N.K.J.V.**) I was benefited by God very deeply, because it is a good translation. But my growth in grace of the Lord was partly hindered, what caused a constant pain of my heart, because of only one reason. After one and a half year of reading I knelt down and said to my Lord Jesus Christ: You know Lord that You helped me very deeply, but You know that something is lacking to me in this translation. I rose up from my knees and took from my library a book and read from its contents a sentence: "The righteousness of God by faith of Jesus Christ", and I asked Lord Jesus about the meaning of these Words. In few minutes I realized that I found what I was lacking in my understanding of the Bible. Finally I understood what the words: "to be justified" mean.

I understood why God has the law to justify me and that this could be a very serious problem which is supported by the Word of God: "To declare, *I say*, at this time his [God] righteousness that:**he might be just**, and the justifier of him which believeth in Jesus" (Romans 3,26) (*King James Version* (**next written as K.J.V.**)). I found that the righteousness of God was fulfilled during the period of Jesus Christ's (as a Man) faith on his cross about 2000 years ago, and that now I am covered with this righteousness by Holy Spirit. This is not the righteousness of God apart from the law...which is through faith **in** Jesus Christ to all and on all who believe (as the *N.K.J.V.* puts it) - this righteousness would never, never be completed, but we know that only fully righteous inherit the Kingdom of Heaven, even more only theirs is the Kingdom of Heaven (Matthew 5,6; 5,10).

I was constantly distressed by the fact that the righteousness of God might be revealed by my faith (as the *N.K.J.V.* has) because I felt very inaccurate as far as establishing of the righteousness of God is taken into account. But

the scripture says something totally different: "But now ... the righteousness **of God** by faith **of Jesus Christ** unto all and upon all them that believe..." (Romans 3,21-22) (as the *K.J.V.* puts). Few years before I cried to my Lord: "Lord take my faith because it is not able to raise these circumstances which fell on me and give me your faith".

Few years after this cry it was manifested to me that the righteousness of God was fulfilled by God on the Golgota cross of Jesus Christ-the Son of Man. When he said "It is finished" (John 19,30) the judgment which fell on Jesus Christ was finished, "the righteous requirement of the law" (see Romans 8,4) (the *N.K.J.V.*) - that is the requirement of death for every sin and for all sins was satisfied and this is the righteousness of God which ("being witnessed by the law and the prophets" **for many years**) **was at that moment fulfilled** and **is now manifested** by Holy Spirit. It was completed on the cross of Jesus Christ and is manifested now by Holy Spirit and because of this the scripture says that this "righteousness of God by faith of Jesus Christ" is "**unto all... them that believe**" (Romans 3,22) (the *K.J.V.*). They who believe **in** Jesus Christ were once covered by **this** righteousness of God by faith **of** Jesus Christ and they are still covered moment by moment as the Word of God says that: "...those **who receive** abundance of grace and of the gift of righteousness **will reign in life** through the One, Jesus Christ" (Romans 5,17) (the *N.K.J.V.*).

This is the reason for Paul saying: "...I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is **through the faith of Christ, the righteousness which is of God by faith**: That I may know him, and the power of his

resurrection, and the fellowship of his sufferings, **being made conformable unto his death**; If by any means I might attain unto the resurrection of the dead.” (Filippians 3,8-11) (the *K.J.V.*) **Jesus Christ** became for us who believed and is for us who believe the only righteousness (and sanctification) from God (see 1 Corinthians 1,30-31).

There was also another reason for our Lord Jesus Christ who became a Son of Man that he had as a Man true faith. We meet with it in 1 Timothy 3,16: ”...God was manifested in the flesh, justified in the Spirit,...”. So this is about Jesus Christ the only God who became flesh - hence the Man - and as a Man was justified in the Spirit what **does not mean that he was forgiven** (because there was nothing to be forgiven in his case) but that he was reckoned to be righteous (what means justified). Because of his faith (as a Man) he was reckoned by God as God to be righteous and according to the Word of God who says that ”the just [righteous] shall live by his faith” (Habakkuk 2,4) (the *N.K.J.V.*) he was risen by the Spirit from the dead.

He was not a vicarious sacrifice of the Old Testament which witnessed him. They (animals) having been killed for the sins were not risen from the dead. The sin was transferred, the sacrifice was killed and not risen again **although it personally did not sin.**

So Jesus Christ-a Man as a vicarious sacrifice died once and we, at the moment of conversion, on this base were forgiven. But why he as a Man was risen from the dead. The answer is as follows: He is not only the vicarious sacrifice of the New testament but he also had as a Man (the Son of God who became the Man) his faith which never, never failed even when on the cross he was abandoned by God, and because the Word of God says that ”the just [righteous] shall live by his faith” (Habakkuk 2,4) (the *N.K.J.V.*) he was risen from the dead reckoned to be righteous in the Spirit. **He, Jesus**

**Christ as the only God lives from eternity to eternity.** But we know that he also became a Man, died as a Man for our sins and on the ground of the Word of God who says that "the just [righteous] shall live by his faith" he - Jesus Christ as a Man rose from the dead because he had **the** faith. **Now Jesus Christ lives** not only as the only God but **also as the Man - high priest for ever.** This agrees with the Word of God.

There is one thing which has to be stressed. If we cast out from the scripture the faith of our only Lord Jesus Christ, which he had as a Man, then the faith we had, became not the faith of His saints but our own faith. But we have not our own faith but we have the faith of his saints which has been transferred by God from Jesus Christ as a Man to us whom God **reckons to be righteous in his blood** (this means **justifies** in his blood). The Word of God says about it in numerous words:

- by Jude: "Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints." (Jude 3) (the *N.K.J.V.*),

-by Paul: "For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes,..., For in it the righteousness of God is revealed **from faith to faith**; as it is written, "The just shall live by faith." (Romans 1,16-17) (the *N.K.J.V.*),

-by Paul in Ephesians 2,8-9: "For by grace you have been saved through faith, and that not of yourselves; *it is* the gift of God, not of works, lest anyone should boast." (the *N.K.J.V.*)

From the very moment of being covered by this righteousness of God by faith of Jesus Christ **the believer** is in the following position: "the righteous requirement of the law" that means **final death for breaking once the**

**law, is fulfilled in him (being fulfilled previously for the sinner's sake in Jesus Christ by his death on the cross)** (see Romans 8,3-4) (the *N.K.J.V.*).

Now we are in confusion because we know that the *K.J.V.* is the best English translation. It does not mean that it is without mistakes, but that as follows from the above quoted Words of God the grace of God is seen in it more fully than in others 19'th and 20'th century translations including the *N.K.J.V.*. So we ask you not to replace the *K.J.V.* by the *N.K.J.V.* unless the mistakes which were made in the *N.K.J.V.* and which we were trying above to explain will be corrected.

Below we give the most easy improvement to the *N.K.J.V.* based on the *K.J.V.* (with verification according to "Textus Receptus" and "The Greek New Testament" (Third Edition-Corrected, United Bible Societies, Münster/Westphalia)). This is also the direction in which we, as the translators of the so called *Nowa Biblia Gdańska* (in English *The New Gdańsk Bible*) are following.

Table: Proposed verification.

verse	The <i>N.K.J.V.</i> has	It should have
Acts 26,18	"...sanctified by faith <b>in Me.</b> "	"...sanctified by faith <b>that is in me.</b> "
Romans 3,22	"...faith <b>in</b> Jesus Christ..."	"...faith <b>of</b> Jesus Christ..."
Galatians 2,16	"...the law but by faith <b>in</b> Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith <b>in</b> Christ and not by ..."	"...the law but by faith <b>of</b> Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith <b>of</b> Christ and not by ..."
Galatians 2,20	"...I live by faith <b>in</b> the Son of God,..."	"...I live by faith <b>of</b> the Son of God,..."
Galatians 3,22	"...the promise by faith <b>in</b> Jesus Christ..."	"...the promise by faith <b>of</b> Jesus Christ..."
Ephesians 3,12	"...through faith <b>in Him</b> ..."	"...through faith <b>of him</b> ..."
Philippians 3,9	"...,but that which <i>is</i> through faith <b>in</b> Christ,..."	"...,but that which <i>is</i> through faith <b>of</b> Christ,..."
Colossians 2,12	"... <b>through</b> faith <b>in</b> the <b>working</b> of God..."	"... <b>in</b> faith <b>of</b> the <b>operation</b> of God,..."
Hebrews 10,39	"...,but of <b>those who believe</b> to the saving..."	"...,but of <b>those who believe</b> to the saving..." or "...,but of <b>faith</b> to the saving..."
Hebrews 12,2	"looking unto <b>Jesus, the author and finisher of our faith</b> , who..."	"looking unto <b>Jesus, the leader and finisher of faith</b> , who..."

Dear brothers, now we would like to stress the main consequence of replacing true Words of God by the words of man. We know that one of the most controversial word in the whole Holy Bible is the word sanctification.

It is very sad that although the scripture says that Lord Jesus Christ became for us the sanctification from God (see 1 Corinthians 1,30), some,

supported by wrong translations overturn the meaning of this word to selfrighteousness on the base of their own consciences. But when you believe the Word of God that you are covered by the righteousness of God which is through the faith of Christ Jesus then you know that "...the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is **truth**, and is no lie, and even as it hath taught you, ye shall abide in him." (1 John 2,27) (the *K.J.V.*).

Hence the meaning of the word sanctification appears. **To be sanctified by God in Lord Jesus Christ means to be shone through by the Truth of God, which is in the Word of God.** In that way the sentence "to be sanctified" means "to be separated from the world for God hence to be the saint", and this is only of God. For a believer "to sanctify oneself" means "to follow in the Truth of God". Only in this sense the sentences: "Follow...holiness, without which no man shall see the Lord" (Hebrews 12,14)(the *K.J.V.*) and "By the which will [will of God] **we are sanctified** through the offering of the body of Jesus Christ **once for all**" (Hebrews 10,10)(the *K.J.V.*), are in complete agreement.

Now, this is the only escape from treating the Word of God with contempt by saying that the following Words are not to be taken literally: "Then Jesus said to those Jews who believed Him, If you abide in My word, you are My disciples indeed. And you shall know the truth, and the truth shall make you free" (John 8,31-32)(the *N.K.J.V.*)-the Truth shall make you **free indeed from sin** as the Word of God says: "Jesus answered them, Most assuredly, I say to you, whoever commits sin is a slave of sin. And a slave does not abide in the house forever, *but* a son abides forever. Therefore if the Son makes you free, you shall be free indeed." (see John 8,34-8,36)(the *N.K.J.V.*).

To be covered by the completed (on the cross of Lord Jesus) "righteousness of God *which is* by faith **of Jesus Christ** unto all and upon all them that believe." (Romans 3,21-22) (the *K.J.V.*) is this only escape, because the righteous requirement of the law-final death (see Romans 8,3-4) for breaking once the law-is fulfilled in him (or her) who is covered. **Only a broken in heart believer can know it.** Now because he (or she) is killed-"through the law died to the law"(Galatians 2,19)-then he (or she) does not sin (see 1 John 3,6; 3,9) because a sin could not be defined towards him (or her), and he (or she) may "live to God" (Galatians 2,19) and without fear. Now the believer may "know him [Jesus Christ], and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;..."(Philippians 3,10) (the *K.J.V.*) and having completely clean new heart he (or she) lives for ever in Lord Jesus Christ - his (or her) only Cleanliness. He (or she) has also **the new conscience** (1 Timothy 1,5-11; Hebrews 10,2) **which says: Trust, you were washed once for all in the blood of the Lamb of God-in Lord Jesus Christ.**

Finally we would like to address another important issue which at the best of our knowledge distinguishes a good translation from a bad one. Namely there are parts of the text concerning Jesus Christ where should be "He" – capital case while in other parts "he" – lower case. There are hence clearly sentences in which the emphasis is put on Our Lord Jesus Christ as the only God, and in other places the emphasis is put on his being a Son of Man. As it is well known the original language of the New Testament – the Greek did not use the capital letters (except self names) so this distinction appeared in later translations under the guidance of Holy Spirit (to properly and fully interpret the sentence). There are some biblical (besides mentioned above) reasons to think that imbalance between Jesus being the only God and his being a Son

of Man is dangerous. Already at the beginning of Christianity there were some troubles around these issues as we learn from the Second Epistle of John (2 John 7) "... For many deceivers have gone out into the world who do not confess Jesus Christ *as* coming in the flesh. This is a deceiver and an antichrist. ...". Although in our times all christian world (including all who claim themselves christians but are not) seemingly accepts both the "deity" of Jesus and "His" coming in the flesh, the ancient voice of a deceiver is still present e.g. in the reasoning: Jesus was a Son of God and Mary was His mother ergo she is a mother of God etc.

The contemporary world is very careless about the words and unfortunately this nasty custom penetrates into our lives which should fully be devoted to Jesus, the Only Truth. We feel deeply that our brethren in the past were more careful about the words than we are and not only this. We feel also that they were revealed a lot by Our Lord in their love of the Word of God, hence most of the differences between old and modern texts are not merely a matter of semantics but a reflection of careless translations. We know that Our Lord is able to reveal Himself to whomsoever He wants through any means He chooses (even through the most careless text) but the responsibility for showing the truth (to be the light of the world: Matthew 5,14) and especially to preserve the purity of the translations of the Word of God is ours.

Your brethren in LORD Jesus Christ our Only God and Saviour,

Marek Biesiada

Władysław Karbowicz

Jacek Syska

Katowice, Poland, 22 of March, 1997

Dear brothers in Jesus Christ our only Lord,

We write to you as your brothers in Jesus Christ on account of a very important matter sharing with our experience associated both with our living in a catholic country and with the truth revealed to us by the Lord. The issue in question is the *ecumenism*. One may say: leave the catholics apart, we are in the protestant ecumeny. This point of view is not true because there is no such ecumeny (!) as the experience of many of our brethren and sisters as well as official statements of protestant and catholic leaders testify.

We will try to argue briefly for the deceitful character of the very notion of ecumeny. First of all there is often heard that the aim of ecumeny is to unite the christians. It is a gross misunderstanding for at least two reasons (if one has in mind a unity of true christians i.e. the disciples of Jesus Christ !). First reason stems from the prayer of our Lord - a prayer for the unity of His disciples (John 17:20-21): "...Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me ..." It is clear from the verse

20 that His prayer concerns those who by the Word of Gospel shall believe in the Lord – Jesus Christ, and verse 21 states that they shall be one ! Why, one may ask – because Jesus Christ the Son of Man and the Son of God has prayed for this and the Scripture assures (John 11:42) that every prayer of Him has been heard ! OK one may say, but the experience shows that there are differences amongst brethren: one claims being a baptist, another one a pentecostal yet another is out of any denomination and so on. But what the Scriptures says about such way of thinking. Our beloved brother - apostle Paul writes in I Corinthians (3:3-4): “... For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, I am of Paul; and another, I am of Apollos are ye not carnal? ...” So whenever one claims that there are divisions among Christians he or she is carnal and should be rebuked! since he or she questions the unity of the spiritual body of Jesus Christ - His Church - His Congregation !

Let us now turn to the second point associated with the meaning of the word ecumeny. There are so many words that might have been chosen to describe the efforts to unify the Christians, but the word ecumeny has been chosen. Why? What does it mean in Greek? Where does it appear in the New Testament? The Greek word *oikoumenee* meaning *the whole world* appears in the New Testament several times, namely: Matthew 24:14; Luke 2:1, 4:5, 21:26; Acts 11:28, 17:6, 17:31, 19:27, 24:5; Romans 10:18; Hebrews 1:6, 2:5; Revelation 3:10, 12:9, 16:14. All of these verses are worth studying but we invoke here those from Revelation because they concern the end of this order closely before the second coming of the Lord Jesus Christ. In Revelation 3:10 **hour of temptation comes upon the ecumeny (the whole world)** but the faithful **are kept from it**, in verse 9 chapter 12 **the**

**ecumeny (the whole world) is deceived by Satan**, in verse 14 chapter 16 **the ecumeny (the whole world) is gathered by the demons** for the battle of Armagedon. **No comments!**

Why such a word has been chosen to described the unifying efforts among the Christians? One may claim that the words change their meaning. Such claims when applied to the Word in the Holy Bible are **horrible!** If they say that this word is legitimately used for denoting the efforts for unity and has nothing to do with the Bible – it is a tragedy. A tragedy of those who claims this and remains their as long as they do not involve the others into this deceitful trend. Yet there are the brethren and sisters which are warned by the Holy Spirit that this is trap of Satan. We hence feel obliged to share with you our feeling and beg you do not join ecumeny and especially keep yourself from new ecumenic translation of the Scriptures.

Your brethren in LORD Jesus Christ our Only God and Saviour,

(M, J, S, W).